

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 3.

Saturday, April 28, 1821.

Vol. 1.

## Death of a voluntary victim on the funeral pile.

"In the number for April," says the Church Missionary Register of July, "a narrative was given of the death of a reluctant victim on the funeral pile of her husband. In that instance, the natural feelings prevailed; but, in the following case, the delusions of superstition, aided probably by medical opiates, presents a spectacle of horror of an opposite kind. Mr. Hampson and Mr. Harle, Missionaries of the London Missionary Society, endeavored to prevent this act of self murder, but in vain.

"Mr. Hampson writes, from Gokol Gunge, under date of Oct. 17, 1819."

To day my attention was attracted by a crowd of persons on the side of the Ganges, about three hundred yards from our cottage. I inquired the cause of it, when I was informed that there was going to be a suttee. I requested brother Harle to accompany me to the spot: with the view of preventing, if possible, the inhuman deed. We went to the place where the crowd was collected, and where the woman was waiting till the necessary preparations were made for her burning. Some Brahmins, who saw us coming, fearing that they should be interrupted in their sanguinary proceedings, met us and attempted to dissuade us from going; assigning, as a reason, that all the other women would run away if we went. However, we persevered, and, on our arrival, saw the dead body lying with the feet in the river: and by the side of it, the wife of the deceased—a woman about twenty-six years of age, and of an interesting appearance. Her body had apparently been rubbed over with clarified butter and saffron; the bottoms of her feet were painted red; and on her head in the place where females generally divide their hair, there was a stroke made with vermilion, nearly from the crown to the brow. The officers of government were about to take down her confession, in which she said she was the wife of the deceased; that she had prepared his food; and that, of her own free will, she desired to be burnt with him. Others also bore testimony to the truth of the statements which she had made; and the officers, being satisfied, departed.

There was now no time to be lost with the Christian Missionary; accordingly Brother Harle stepped forward, and made an appeal to her judgment and feelings, on the dreadful act which she was about to perform. Having interrogated her closely on the point of its being ENTIRELY HER OWN WISH, she unhesitatingly replied in the affirmative. He then reasoned with her for some time on the crime of self-murder; in answer to which she said, "Amar bhalo hobe—Amar bhalo hobe;" literally, "My good will be!—My good will be!" Being asked if she knew whither she was going, she replied "To heaven."

"The Missionaries endeavored to awaken her fear of future punishment; but finding that this had no effect on her, they appealed to her natural affections;

"Are you willing to leave all the dear friends that are now looking on you? Are you willing to leave all your neighbors? all your relatives? Have you no regard to your aged mother, who is sitting by you? And have you no love for that dear child, only six years of age, which

you are about to leave in the world without any one to provide for it? In reply, she said, God would give food to her child; she could not attend to that advice given her; and, bowing her head to the ground, she hoped she should receive a blessing. Brother Harle again attempted to speak to her on the impropriety of her conduct; but the poor woman, finding that she was not blessed by him, turned away her head in apparent disgust.

"While the Christian Missionaries were thus exerting themselves to rescue this wretched victim, a scandalous scene was exhibited near the spot."

From the woman (Mr. Hampson says) he went to the prepared pile, and found a Brahmin in contest with the friends of the deceased, respecting the sum that he should receive for repeating the prescribed ceremony for a Sutte. Other Brahmins were quarrelling with those who had erected the pile, for not having brought a sufficiency of wood; and telling the terrified undertakers, that they would lose their caste on account of it. At length the officiating Brahmin being agreed with, and all the materials being ready for the burning, the Sutte went through the formula of devotion necessary on this occasion.

"This Formula was as follows—"

She was conducted by two persons into the Ganges, where, having dipped three times, she returned to the Brahmin, who stood on the banks of the river, and repeated after him the usual incantations. She was then stripped of her clothes, and bracelets, and dressed in a new piece of cloth; after which she made an offering of a plaitain and some rice to the goddess. Three new combs were then placed in her hair; and having bathed her husband twice with the water of the river, she was led to the place of her fiery trial.

"The closing scene cannot be contemplated without horror."

Here the crowd, consisting of five hundred persons, set up their hideous death howl; but with countenances at the same time, expressive of the most heart felt pleasure. Yea, I am persuaded, that the English breast has not a more joyous sensation on seeing the launch of a ship, than these inhuman beings experienced at the launch of an immortal spirit, loaded with all its aggravated sins, into an awful eternity!

The deluded woman having arrived at the body, bestrewed it with flowers; and, after walking twice round the pile, laid herself upon the wood, and embraced her partner for the last time. The attendants then tied the bodies together with strong bandages of hemp, and soon covered them from the human eye, with the wood prepared for the purpose. Two bamboos were next placed over the wood; and, with them, the woman was held down by eight men. The use of the bamboos we endeavored to prevent; but in vain. The pile was immediately kindled; and two persons, one scattering powdered rosin; and the other throwing oil to increase the flame, walked round it; and adding iniquity to iniquity in this deed of cruelty and blood, when the blaze ascended, the murderous croud rent the air with a shout of joy.

We retired from the scene, so heartrending to the christian philanthropist, so derogatory

to our species, and so offensive to God.

Missionary Register.

SIR,—The following extract of a letter is from Rev. John Seward, of Ohio. It was written in behalf of the Portage Missionary Society, stating with much earnestness and emphasis, the impossibility of proceeding with the objects of the society, "unless they can have an accession of preachers from the east, because they have not suitable men to employ as Missionaries." This letter has lain in my desk for months, with many others of the same sort, from different parts of this land. It has not been forgotten indeed, for the heart that can forget such statements can make no pretensions of preferring "Jerusalem above its chief joy." But the only answer that can be returned to these moving entreaties is, "the Missionaries for whom you call are not in existence." And of late we are constrained, it seems, to add to this heart-rending reply; "Hundreds of pious young men in the east, who were roused at your call, and have been struggling through difficulties, that they might be prepared to come to your help, are about to be turned back in the discouragement of hopeless poverty, and compelled to abandon the effort to become ministers."

I could fill your columns, Mr. Editor with letters, that have made my own heart ache, and made me resolve to devote every cent I can spare to increase the number of preachers. But really I have almost lost the hope that the publication of such facts, will excite any proper feelings even in the bosoms of christians.

Distressing as such facts are, there is one that is ten fold more distressing; namely, that while incredulity shuts our ears, or parsimony clenches our hands, or apathy freezes our hearts blood,—the statement of such facts is unavailing. The extract follows: "That you may have some view of the necessity of mission labors among us, I will state that within the bounds of this Presbytery, which includes the counties before mentioned, are no less than 33 churches and only eight ministers; four churches to one minister, or 25 churches without a minister. Eight or nine of these churches have been formed within a year. In Median county are seven churches and no minister. This county has been recently organized and is rapidly increasing in population. In Huron County are eight churches and no one of them has a minister. One member of our Presbytery resides in that county: but he has declined being installed over any particular church. In Cuyahoga county are four churches and one minister. In Portage county which is better supplied than any other county on the Reserve and perhaps in the state, are 14 churches and six ministers. Besides the destitute churches that have been mentioned, there are many towns where are no churches, but many inhabitants who must receive attention from missionaries, or they will soon sink into a state of heathenism. To supply our wants we need the addition of a score of active ministers. Some of those who are here and who have borne the heat and burthen of the day, will soon be worn out, and their places must be supplied, or many, even in this region, will perish for lack of knowledge."

[Bost. Rec.]

## RELIGIOUS DECEPTION.

"Be not deceived, God is not mocked."

The following very affecting narrative deserves serious attention. It is related by the author of "Pastoral Letters," &c. as a fact which occurred within his personal knowledge. It cannot fail of suggesting to such as are regarded as pious, the importance of being diligent to make their calling end election sure.

N——, was a branch of a pious family. Some of her ancestors suffered martyrdom for the truth's sake. She had been religiously brought up under her parent's care; who with several sisters and two excellent servants, were all in communion with the church at ——. Her education afforded many advantages; almost every branch of knowledge was made to enter her mind in some way or other, associated with religion. She had studied the history of her own country, and glanced at that of the world, regarded the state of religion under every new event, and watching its consequences in that respect, as forming the chief interest of the history. Religious topics became her element: her remarks often evinced the correctness of her judgement, and the vigour of her understanding; she was frequently the life of the social circle around her parents' fire-side, which was often entertained and edified by her novel yet appropriate and striking application of religious topics to the current subject of conversation. Connected with all this, her habits were those of the rest of this happy household, as to the retirement of the closet, the family devotions, and the public exercises of religion—her friends wondered at one only exception—she did not attend with them at the Lord's table. Every one regarded her as an ornament to religion, and many ineffectual endeavours had been applied to induce her to join in this sacred institution.

"In one year N—— lost both her parents. They died in the enjoyment of a hope full of immortality, leaving a solemn charge to each of their children to follow them as they had followed Christ. The removal of such parents must have been severely felt by such a family. They had put off their mourning, and N—— had regained her accustomed vivacity, when she was taken ill, and at the time of my visit to—— was thought past recovery. Having been on terms of intimacy with the family, I was sent for, at her request, to visit the dying sister. I certainly went prepared to see a christian die! As I hurried along the street, I anticipated the awful solemnity of a momentary station on the "privileged spot, just on the verge of heaven." With these feelings I was conducted to the chamber of the sick, and approached the bed in expectation of a countenance "smiling in death," and of a voice which should bespeak the exercise of a strong mind, encountering the last enemy, under well-grounded confidence of victory through the blood of the Lamb. What was my astonishment, on looking inside the curtain, to behold those features, accustomed to speak in every lineament, clothed in all the horror of mental agony! Bidding me sit down and ascertaining there were no witnesses, she addressed me nearly in these terms: "I am glad you are come; I cannot bear to go out of the world a deceiver, but I am unable to tell the sad secret of my heart to those about me—it would be too much for them to hear; ah! what have I to undergo! I must be short, and therefore will be plain. I am not the character my friends have supposed—I am not religious—do not interrupt me—I have talked about religion—my passions have often felt the powers of the world to come, and my imagination roved at large among things unseen. I have amused myself with those matters, and re-

garded with the interest of an amateur their happy effects upon minds whom I reckoned of an inferior order, although they were ennobled by a birth from heaven. But amidst all, my own heart has never loved religion as a personal thing; indeed I have never concerned myself about it for myself; and now must die without any of its prospects, and be forever shut out from any of its enjoyments. Is not this hard, sir?"

"I paused a moment, and began to observe that, "Life is the season of hope," and admitting all I heard to be correct, and the Saviour's saying, "Whosoever cometh unto me, I will in no wise cast out," is equally entitled to credit—but N—— cut me short, observing, "The vigour of my youth, and the strength of my intellect I have wasted in living to myself; I never cared for the divine approbation; and God is justly my adversary. Cast down as I am, I cannot go with a piteous tale of misery to petition for mercy for which I can plead no services, nor live to show any gratitude. I know already what you would say to these sentiments—you would hold out mercy as yet attainable; but my heart revolts at it. Heaven would be no heaven to me on the terms upon which only I can enter it. I have been a worthless idler, and cannot endure to accept the reward of a faithful soldier."

"Surprised as I was, I endeavoured to enforce the necessity of renouncing such sentiments and was urging that a good confession, though late, would find acceptance—when she interrupted me with some energy—"No sir! spare me, spare yourself; my character is finished—what I am, that I shall be forever—the tree is even now falling; it is too late to direct the point towards which its trunk shall be extended on the earth." The doctor coming in, I soon after took my leave, intending to renew my visit, but in the morning I learnt that N—— had expired in the night.—[Rem.]

## CHEERING PROSPECT.

Extract of a letter from a student, at Princeton to his friend in Philadelphia, March 31, 1821.

"You will rejoice to hear that this highly cultured and highly important part of God's garden is putting on a new appearance. The Spirit of God seems to be hovering over us, and I fondly hope there is a blessing at hand. We have already had a few mercy drops; and christians are just getting their mouths open to ask for more. I think I never seen so clearly the connexion between means and their end, as in this case.—About the middle of January, the plan was adopted, of turning one of our little societies in Queens-town one mile from Princeton, into a conversation meeting, in which every individual might be addressed privately, and with all the plainness and point possible. The first evening there was much feeling, though it resulted more from the novelty of the exercises, I believe, than from the weight of religious truth. Still the Lord convicted one soul, who is now rejoicing in hope. This was encouraging. Another meeting was appointed in town. We were conscious, however, that this was more critical ground, and we thought it best to have the meeting a private one. A few were accordingly invited to the house where I board, and the Lord seemed to be with us. But meetings were continued, and are now crowded to overflowing. Though means seem to have been blessed so abundantly, yet perhaps in no instance has the success been more evidently from God. We were all young and inexperienced, and imprudent no doubt, to a great degree. We were besides much opposed and ridiculed by all classes, and the most unworthy motives ascribed to us; but the Lord

still added his blessing. I don't know how many are under real convictions of sin. To-morrow is our communion, when I hope for some displays of Divine Power.

"April 2d. I was not disappointed yesterday. There was a good deal of feeling in the various exercises of the day; and I think assuredly that the Spirit of God is moving upon some hearts. We had 12 new communicants yesterday, of whom four are of the College, I might say there are four or five more in town and as many in college who give evidence of a saving change; and at least 20 others in town and college who are earnestly seeking the salvation of their souls. These numbers are small compared with common revivals; but it is wonderful for Princeton; and this we hope is no more than first-fruits. I feel as if the harvest was to come. I have dwelt so fully on this subject that your interest may be awakened for us, and to call forth your prayers. The location of the college and Seminary at this place, make it one of the most important in our country. I do hope that the prayers of Christians generally ascend to God for it. But whatever may be the common practice, I think that now when the Lord has come into the place, all who love Zion should hand in their requests. What if those 130 young men in college should all become preachers of the Gospel! My dear brother don't forget to pray for them, for the Seminary, and the town. And for me, may I not add."

LETTER FROM MR. STARK,  
Secretary of the Silesian Bible Society, to the  
Foreign Secretary of the British and Foreign Bible Society.

Breslau, Aug. 26, 1820.

There is great stir among the Jews here. A Jewish schoolmaster here, though not yet baptised himself, is training up his pupils in the christian religion, and several of his scholars have been baptised. Eight days ago a whole family of 6 persons were baptised. The name of the father is Lewald. Many Jews frequent the sermons of Professor Scheibel, who is a true Apostle, and fully master of the Hebrew. A Rabbi, of the name of —, who has heard the lectures of Professor Scheibel, quotes on Sabbath days the New Testament, greatly to the annoyance of the bigotted part of the Jews. But the younger people take it to heart, and are very eager to get the New Testament, and professor Scheibel has disposed of his whole stock. He wishes much for a fresh supply.

A certain Mr. Julius Edward, a baptised Jew, who has studied divinity, preaches here at the church of St. Barbara, with great blessedness. Many Jews go to hear him, and the young among them would wish to be baptised to-day rather than to-morrow. But the fear of being disinherited by their parents keeps them back; and they are only waiting the decease of their parents.

Love to Christ expressed by a dying Infant.

A little child, when dying was asked, where it was going? "To heaven," said the child. "And what makes you wish to be there?" said one, "Because Christ is there," said the child. "But," said a friend, "what if Christ should leave heaven?" "Well," said the child, "I will go with him." Sometime before its departure, it expressed a wish to have a golden crown when it died. "And what will you do," said one, "with a golden crown?" "I will take the crown," said the child, "and cast it at the feet of Christ."—How pleasant to remark the effects of grace in little children, and to view them in their dying moments bearing an honorable testimony to the preciousness of Christ, and the excellence of religion. Matt. xxi. 15.

## CHRISTIAN REPOSITORY.

SATURDAY, April 28, 1821.

In this day's Repository, we give a continuance of the good news from the Sandwich isles. While the great mass of the christian public are rejoicing with us, at the success attending this and other missionary efforts in various parts of the world, our joy is in some degree turned into grief at hearing of some who *call themselves christians*, and reading in some prints of the day, a continued series of abuse against those God-like institutions.—But although this opposition causes astonishment, it ought not, being nothing more than our Lord informed us, during his abode on our inhospitable globe, would be the case,—“the time will come, (said he,) when he that killeth you shall think he doth God service.” If our divine Master, who *went about doing good*, was made a subject of ridicule by those for whose good he labored, we who follow his footsteps need not hope to fare better.—“If those things were done in the green tree, what shall be done in the dry?”

Did not our Lord himself send out his disciples, to go into all the world and preach the gospel?—he did, and sent them without purse or scrip, telling them the laborer was worthy of his hire. Thus his ministers, missionaries, or disciples, if you please, continue to go still—meet with the same reception, sometimes flattering, and at other times painful. Their reward is the same, for they seek no earthly good—those that are rich become poor; in many instances give up all their goods as common stock as of old; and the poor and rich stand on equal ground. Few, if any, have turned out apostates, or lazy idle drones. No, they having no *earthly views*, of course are willing to spend and be spent, as the disciples of old, in the service of their divine Master. Beware ye cavillers, if this work be of God, it must prosper, notwithstanding your feeble attempts to hinder it.

## FEMALE EDUCATION SOCIETY, OF WILMINGTON.

First annual report of this society, presented and read at their meeting, in this place, on the 5th Inst.

By the kind providence of that Being, who orders the changing seasons to revolve their annual round, we are brought to the first anniversary of our *Female Education Society*. As this society is yet in its infancy, and has heretofore *merely existed*, it has therefore no prominent features of interest to exhibit. We are, however, convened for the purpose of reviewing what has been done during the past year, and little as we have to notice, yet it may be satisfactory to hear our annual report. This society was organized Feb. 1820, but according to a resolution, then passed, it was agreed to hold the annual meetings the first Thursday in April. Immediately on its organization, it became an auxiliary to the “Philadelphia Education Society,” as one of the principal objects in view, was to aid the funds of that institution. Soon after it was in operation a beneficiary of devoted piety, was proposed and received, and is now prosecuting his studies under the direction of the parent institution. During the past year, the amount of subscriptions and donations received, was 135 dollars, of which sum 30 dollars was the life subscriptions of three gentlemen, who thus kindly encouraged us. To this we must add, 80 dollars, the avails of collections made at the “Monthly Concert for Prayer,” and generously given to assist our designs.

The whole amount therefore of monies received is 215 dollars, part of this has been remitted to the parent society, and the remainder will be also, as soon as the subscriptions for the present year shall be paid up, as it is their

desire, that all monies collected by *auxiliaries*, shall be paid over to their treasurer, and be at their disposal. It has been requested by the parent society, that we should furnish annually the sum of 150 dollars, and some of our managers have *pledged themselves* to raise that sum; it is therefore most earnestly requested, that every member will feel the force of this obligation, and exert herself in every way, to obtain an addition to our funds. The smallness of the annual contribution, and the magnitude of the object for which it is given, bear no proportion; so that each member by a little exertion might every year gain an additional subscriber: thus by strengthening the society, and dividing the expense, our objects could be accomplished with little or no inconvenience. Were we awake to the imperious claims, which institutions of this kind have a right to make, we could not be satisfied with *giving ourselves*, but would interest the feelings of *others*, and in this way enlist their benevolence in the same glorious cause. We should ever remember that the *power*, and the *opportunity of doing good*, not only gives a *right* to the doing of it, but makes the doing of it a *duty*, and in all our intercourse with our fellow-christians we should endeavour to “*provoke them to love and good words*.”

The important object of educating, and sending forth pious young men to proclaim the “glad tidings of great joy to all people,” is of itself so momentous, and so fraught with everlasting consequences, that it is impossible to survey it without having all the charities of christian zeal enkindled to promote it. If christianity requires that we should *do good to all* as we have opportunity, it certainly requires us to do *that good which of all is the most important*. As the soul is infinitely more important than the body, to do good to the souls of men, is to do the *highest and best good*, and the most effectual way to accomplish this, is to send forth the “*light and the truth*,” of the gospel of Jesus. The great want of faithful ministers is deeply felt, and from every quarter, our ears hear the imploring cries of “*send us the gospel*.” Vacant congregations are in want of pastors;—churches which once flourished like the cedars of Lebanon, are now withering for want of a shepherd; their mouldering walls, and forsaken aisles, are sad evidences of their decay; and their mourning inhabitants while they weep at the recollection of those days, when the voice of the preacher was heard in the sanctuary, are anxiously enquiring who shall again assemble their broken congregation, and where will they find a pastor to gather their dispersed flock.

The poor Indians from our western wilderness, in all the affecting eloquence of distress, are entreating for missionaries to tell them of the “*white man's SAVIOUR*.” The ministers from their pulpits, and the missionaries in the field, as well as those who are ready to perish, are *uniting their entreaties* that *christians* will form and support societies by which more effectual aid may be given to those who are ready, not only to go “*forth to the help of the Lord against the mighty*,” but to spend their life's last blood in preaching Jesus and him crucified. By means of education societies, hundreds have already gone forth to fight the battles of the Lord, but *thousands, nay tens of thousands are required* to fill up the ranks which death often leaves vacant, and gather in those faithful soldiers of the cross, who in the day of redemption shall arise like a mighty army, to share the victories of their Conqueror and King.

The gospel must be preached to every creature, and the means now used to accomplish this purpose must be increased a *thousand fold*. Our obligations are accumulating every hour we live, and the wings of every hour should bear some tribute of praise as a memorial of our gratitude, and thanksgiving. It is to the gospel

we are indebted for *our all* of comfort in this life; and *all* our hopes of bliss beyond it. Was it not for this gospel, we, like those we commiserate might be “*without an altar, and without a priest*,” and in heathenish ignorance be worshippers of an “*unknown God*.” It is a truth too strong to deny that light and responsibility are inseparably connected. *We* therefore, *above many*, are deeply responsible for the advantages we possess, and in proportion to these advantages will be our guilt in not sending them to others. This is a consideration we ought every day to recollect, and to strengthen its impression, we should frequently enquire of our consciences how far its influence operates on our benevolence? We are too prone to forget that it is from the Lord we receive all we possess, and when he demands aid for his *own cause*, of his *own*, (not ours,) does he require it. Let the conviction of this truth once fasten on our hearts, and the happy effects will soon be visible by an increasing liberality in every bosom, and its reviving influence like a holy flame, will spread light and warmth to many a pious charity now ready to expire. All the various orders of christian institutions, whose object is to disseminate the gospel are more or less in want of assistance, but never was the demand more importunate for the preached word. And shall we feel little for these things, and care little for them? Are our religious sensibilities so cold, they are unmoved by these appeals? Shall we be satisfied in offering prayers which cost nothing? Or having for a year or two contributed to one or more societies, shall we now withdraw with the self complacency of narrow hearts, who because they have *done a little*, think God will exonerate them from *doing any more*. This is not the determination of those who are resolved to be faithful unto death. Never should christians desert the cause of Jesus, until life deserts them; for this cause we should “*live, labour and suffer*.” It should be our dearest theme, we should dwell upon it with unceasing descent, until we mingle our voices with the hallelujahs of angels. It should be the ceaseless interest of our souls, and every power of our minds should concentrate their energies in it, until in that holier happier world where toil gives place to rest, we shall reap that rich reward which awaits those who “*cease from their labours and their works do follow them*.”

Wilmington, April 5th, 1821.

## AN INTERESTING FACT.

Two youths, with ample testimonials as to promising talents and experimental piety, lately walked afoot, from the interior of the State of —; a distance of 200 miles, to solicit the patronage of the American Education Society. One of these, a lad of fourteen years, is so indigent, that he had no decent clothing in which to leave his native place, till it was furnished by the charity of a few benevolent neighbors. Shall not such early indications of Christian zeal, and vigorous enterprise, receive encouragement, at least so far as to afford, by a few months trial and discipline, an opportunity for farther developement of character? These youths belong, it is understood, to the Baptist communion. Who knows but that these, or others like them, emerging from obscurity, are destined to follow up the work so nobly begun by the worthies of Serampore? Is there no friend of Zion, who can spare a few dollars, on an experiment so becoming the benevolence of this age?—[Bost. Rec.]

Shameful outrage.—The pulpit in the new Methodist Meeting house at Harrisburg, Pa. was blown to pieces on the second inst. by means of a block of wood filled with powder. Several persons have been concerned in the foul act.

(Continued.)

*First Sabbath at the Islands.*

*April 2. Sabbath.* As we expected soon to leave Toeaiah Bay, and have no further opportunity at present to explore this part of the dark region with reference to establishing schools, and the institutions of the Gospel; and as Capt. B. was going on shore to call upon the chief, it was thought best, that brother Bingham should accompany him this morning for that purpose, to return before the hour of public worship. He accordingly visited the chief Krimakoo, and with him the most celebrated *moreeah* of the islands. It was built by Tamamahama, who himself laid the corner stone. It stands on the brow of a hill, a little retired from the beach and fronting the sea shore. It consists now principally of a huge wall, about ten feet thick at the base, and five at the top, twenty feet in height on three sides of the parallelogram, which is about 120 feet in breadth, and 240 in length; but in front the wall, instead of being elevated much above the area inclosed, consists of four or five large offsets down the declivity of the hill. These furnished convenient places for hundreds of worshippers to stand, while the priest was within, offering prayers and sacrifices of abomination. Within this inclosure are the ruins of several houses burnt to the ground, the ashes of various wooden gods, the remains of cocoanuts and other like offerings, and the ashes and burnt bones of many human victims sacrificed to demons. At the foot of the hill, is a similar inclosure, 280 feet in length, and fifty in breadth, which had been used for the sacrifice of various beasts, fish, fruits, &c. The walls and areas of these open buildings, once tabooed and sacred, are now free to every foot, useless, and tumbling into ruins. As upon the fallen walls of Jericho, so even here, where a careless intrusion was once punishable with death, "every man may now go up straight before him," and set up the banner of Israel's God. He it is who has brought into contempt what was once the pride of this people.

In the afternoon Krimakoo and his company, who before visited us, came on board with an intention to accompany us to the residence of the king. Slowly passing along in the midst of these interesting isles, surrounded by a listening and admiring group of natives, including chiefs, and honorable women, with the few native youths who had been taught the Christian religion, we attended public worship on deck, and offered prayers and praises to the God of Zion. Brother B. preached from Isaiah xliii. 4. *The Isles shall wait for his law.* The topics of the discourse were the character of the Lawgiver; of the law waited for; of those who wait for it; the evidence that these isles do now wait for it; and the consequences of receiving it. Though most of these islanders could not now understand the precepts of the law of Christ, yet they hearkened to the sound with almost perfect stillness, and were pleased with our singing and order of worship. Seldom have we attended on the duties of the sanctuary, when the theme and the occasion have been more interesting to our feelings.

One of the former wives of Tamamahama had before requested that our "*wihenas*" [women] should make her a gown like their own; but being told that it was the Lord's day, and that it should be done to-morrow, she was satisfied as to the propriety of delaying it. This evening the sable group have spread their portable mats and tappas upon the deck; and, with the skies for a canopy, have laid themselves peaceably down to sleep. May the Watchman of Israel keep them and bring them to his heavenly rest.

3. (First Monday in April.) Approaching Kirooah bay, on the west side of the island, and now in sight of the king's residence. Expecting an interview with him to-morrow, we lift up our petitions in concert with thousands of the friends of Zion, rejoicing in the hope that He, who has begun a good work in these islands, will carry it on to perfection.

4. At 10 o'clock this morning, 163 days from Boston, we came to anchor in Kirooah bay, about one mile from the king's dwellings. Krimakoo, who still appears to be friendly to our cause, being sent for by *Reho reho*, went on shore; and soon after Messrs. Bingham and Thurston, and Thomas Hopoo, accompanied by Capt. B. followed, to lay before the king the plan of our enterprise. As we drew near the shore, we saw him bathing in the surf, in company with others. He was distinguished by ornaments of beads on his neck. As we landed, five or six hundred natives, of different ages and both sexes, swarmed around us; and, in their usual rudeness, gave a noisy irregular shout, and used all their eyes and ears to learn who and what these new visitors might be. Among the crowd was a distinguished native chief, called John Adams, who has acquired something of the English language and manners. He politely conducted us to his own house, and afterwards to the house of Mr. John Young, who has long resided here, has the rank of a chief, and is now acting secretary to the king; the late secretary of Tamamahama, John Elliot, a Roman Catholic, having fled from the country. By him, and by Capt. Adams, an English settler with him, we were bidden welcome to the Sandwich Islands.

We then waited on the king, with the most important message that can be sent to any earthly potentate. Read to him the official letter of Dr. Worcester to Tamamahama, and the letters of Capt. Reynolds to Tamamahama, and to his son, *Reho-reho*; and had them interpreted by Mr. Young and Thomas Hopoo. In the same manner we made known to the king the views of the American Board of Missions, and the wishes of the mission family. Presented the spy-glass furnished by the Board, which the king accepted very thankfully. He seemed pleased with the object laid before him, and disposed to consider the subject deliberately; expressed a degree of approbation; but appeared far from being in haste to give an answer to our message. All, indeed, both king and chiefs, honorable women and common people, whom we heard speak on the subject, expressed their approbation of our doings in the general term, "*miti*;" i. e. *it is good*.

We were shocked with the facts, which we learned, that this young ruler had no less than four wives; that one of them had been his father's wife; and another, even his favourite, was his father's daughter. When the king, his wives, and the chiefs around him, had taken their dinner of fish and *poe*, (a kind of cold pudding made of *taro*), the four wives of the king sat down upon the mats at one corner of the room, and seemed to enjoy themselves very pleasantly at a game of cards; while we were endeavoring to interest the feelings of the royal family in the great objects of our mission.

5. Continued our negotiation, but made little progress. Presented to *Reho-reho* the elegant Bible furnished by the American Bible Society for Tamamahama, for which he seemed grateful; also, Bibles to the king's daughters, furnished by particular friends.

Some conjectures, it appears, have been started, (from what source we know not,) that Great Britain might not be pleased with our settling here, as American missionaries;—and to increase the embarrassment, some reports were circulated, that the missionaries at Otaheite and Eimeo, had monopolized both the trade

and government of the Society Islands. These new and unexpected difficulties we endeavored to obviate, as well as we could; appealed to our public instructions, and to the full approbation of our design given by British subjects, British missionaries, and British Missionary Societies. Gave the assurance, that we had nothing to do with the political concerns of these island; that there was no collision between the people of the United States and the people of Great Britain; and that several stations were occupied by American missionaries in the British dominions.

In the course of the day, as we passed near the place where several chiefs were spending their idle hours in gambling, we were favored with an introduction to Havahava, the late high priest. He received us kindly. On his introduction to Mr. Bingham, he expressed much satisfaction in meeting with a brother priest from America, still pleasantly claiming that distinction for himself. He assures us that he will be our friend. Who could have expected that such would have been our first interview with the man, whose influence we had been accustomed to dread more than any other in the islands: whom we had regarded, and could now hardly avoid regarding, as a destroyer of his fellow men. But he seemed much pleased in speaking of the demolition of the *Moreeahs* and idols.

About five months ago the young king consulted him with respect to the expediency of breaking *taboo*; and asked him to tell frankly and plainly, whether it would be good or bad; assuring him, at the same time, that he would be guided by his word. Havahava readily replied, "*miti*," *it would be good*; adding, that he knew there is but one *Akooah*, [God,] who is in heaven, and that their wooden gods could not save them, nor do them any good. He publicly renounced idolatry, and with his own hand set fire to the *moreeah*. The king no more observed their superstitious *taboos*. Thus the heads of the civil and religious institutions agreed in abolishing that forbidding but tottering *taboo* system, which had been founded in ignorance, cemented with blood, and supported for ages, by the basest of human passions. They had indeed heard of the Christian's God, but gave no evidence that they understood his laws, loved his character, or feared his holy name. Whether they considered him as worthy of their homage or not, they were convinced of the vanity of idols, and the folly of idol worship. May the Lord Jehovah, whom they now believe to be the only living and true God, soon bring them to bow with humble reverence at his feet.

Before we returned to the brig, the favorite wife of the king, expressed a decided opinion in favor of our settling in the islands; and requested that we might remain. The king, knowing her attachment to him, and willing to try her feelings, said to her pleasantly, that if he admitted, and patronized the missionaries, he could be allowed but one wife, and he should not want her. As a gentle reproof, she arose from the mat on which they were reclining, and attempted to leave him; but he detained her, and turned off the subject playfully. Whether he felt the difficulty or not, we cannot but consider polygamy as one of the greatest barriers against the progress of Christianity here. But He who first established the institution of marriage, and blessed its legal bonds, can, in infinite wisdom overrule its abuses to His glory.

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